

3986
*Affurance of Interest in a living Redeemer, the
Saints Support both in Life and in Death.*

A
S E R M O N
Occasion'd by the
D E A T H
O F

Mrs. *MARY BEVOIS*,
W H O

Departed this Life *March 25, 1735.*

*The Substance of which was preached at Mr. Gill's
Meeting-House, in Horsley-Down, Southwark,
April 1, 1735.*

By *SAMUEL DEW.* K

*Though he slay me, yet will I trust in him,
Job xiii. 15.*

L O N D O N:

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Assurance of Interest in a living Redeemer, the
Sinner's support both in Life and in Death

A

SERMON

Occasion'd by the

DEATH

OF

Mrs. MARY BENOIST

WHO

Departed this 25th 1735



The said Mrs. BENOIST was born in the County of Gloucester, and died in the County of Middlesex, on the 25th of April, 1735.

By SAMUEL BROWN

Printed by J. B. at the Sign of the Anchor in St. Dunstons Church-yard, 1735.

LONDON

Printed by J. B. at the Sign of the Anchor in St. Dunstons Church-yard, 1735.

T O M Y

Werthy and much esteemed F R I E N D

Mr. THOMAS BEVOIS.

S I R,

AS you were pleased to desire me to preach from this passage of scripture, at the funeral of your deceased wife; it is likewise at your earnest request, that this discourse is now made publick; and I doubt not but your view was the glory of God, and the good of souls. What entertainment it will meet with in the world, I cannot say; but, what gives me satisfaction is, that the doctrines delivered in it are the truths of the gospel, and therefore, without a distressing thought, can leave it to the blessing of God, and the disposal of his providence.

Since you expressed a satisfaction and pleasure in hearing this discourse, when delivered from the pulpit, and signified, that it contained the sentiments of your mind; I hope the additions and enlargements, with which it now appears, will not render it the less acceptable to you. What has chiefly
induced

DEDICATION.

induced me to comply with your request in the publication of it is, the having an opportunity of giving the world a specimen of my ministrations and principles; which entirely agree with those that are commonly called *Calvinistical*, and by way of reproach *Antinomian*, which I am not ashamed to own.

There is nothing more that I desire, than that you and others may read what is here written with profit and advantage; and that this providence may be blessed and sanctified to you, so that you may spend the remainder of your days to the glory of God, and the good of Christ's interest, by holding fast the profession of your faith without wavering, and by your suitable conduct, both as a member and an officer of the Church of God. I now commend you to God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified: And remain

Your soul's well wisher,

and affectionate brother,

in a gospel relation,

SAMUEL DEW.

JOB XIX. 25.

*For I know that my Redeemer liveth,
and that he shall stand at the latter
day upon the earth.*

THIS passage of Scripture was chosen by the deceased, whose death is the occasion of our present meeting together, to be the subject of a funeral discourse at her interment; for which reason her surviving relative has requested me to preach from it, with which I comply.

This book of *Job* contains a history or narrative of the calamities and afflictions of that eminent servant of God, whose name it bears; who was brought into this condition by him that has a right of dominion over all his creatures, and disposes of them as he pleases for his own glory; and in the whole circle of his providence towards his own people, makes *all things work together*

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for their good^a; for though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Now, when Job's friends had heard what had befallen him, they made an appointment to go and mourn with him and comfort him^b; and when they beheld him, the sight was so melancholy, that they rent their garments and lift up their voice and wept. It is but natural to suppose, that Job might have expected a great deal of sympathy and comfort from them; but it proved otherwise, as it oftentimes doth with many of God's people, when those, in whom they hope to have the greatest pleasure and satisfaction, and from whom they expect the greatest comfort, give them the greatest pain and trouble. Job's friends soon departed from their first purpose of mourning with him, and attempting to their utmost the relief and comfort of him: No, instead of this, they proved a sore additional affliction to him; for in their setting out they formed a wrong judgment of him and his condition, and through the whole series of their conversation and controversy with him continued of the same mind, until God con-

^a Rom. viii. 28. Heb. xii. 11. ^b Job ii. 11, 12.

vinced them of their mistake. They drew up in the most lively colours the miserable state and actions of the wicked and hypocrite, and applied them to him, supposing him to be the man; but under all these unjust imputations of wickedness and hypocrisy, his faith in a *living Redeemer* was his support; he held his integrity, and knew he should be *justified*. This should be a caution to every man, professing godliness, how he sets at nought, or judges his brother under the afflicting hand of God, or interprets such dispensations as signs of God's anger; when it is manifest, that chastisements are tokens of his love and favour, *whom I love, I rebuke and chasten, be zealous therefore and repent*. When Job saw that by his defence he could not convince his friends of their mistake, nor prevail with them to alter their minds concerning him, but rather grew more sanguine and severe, he lets them know that he could not find a wise man among them; for though they were wise, yet not so wise as to form a right judgment of his condition: Besides, this he was sure of, that *the righteous should hold on his way*, and that *he that hath clean hands should be stronger and stronger*; that they should, by the increase of their

^c Job xiii. 18.

^d Rev. iii. 19.

^e Job xvii. 9, 10.

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strength, break through all opposition, and surmount all difficulties, being in God's way both as to principal and practice. These, though they have no righteousness that is pleadable before God, but the righteousness of Christ, in which they stand and rejoyce in hope of the glory of God; yet they may lawfully plead the righteousness of their cause; which, I apprehend, David means by the cleanness of his hands, when he says, *The Lord hath recompenced me according to my righteousness, according to the cleanness of my hands in his eye-sight*; where he goes on to observe, that he was upright before God, and had kept himself from his iniquity; which I conceive, was from the destroying of Saul, when he was in his power. Moreover God himself will plead the cause of his people, of which, the instance before us is a manifest proof; *ye have heard of the patience of Job, and have seen the end of the Lord concerning him*; so that we may say, *happy is the man that hath the God of Jacob for his help, whose hope is in the Lord his God, which executeth judgment for the oppressed, &c.*

The last of Job's friends, which spoke in this debate between him and them, was

Ps. xviii. 24, 25.

8 Jam. v. 11.

Ps. cxvii. 5, 7, 8.

Bildad;

of Mrs. MARY BEVOIS. 5

Bildad; whose speech drew from him a fresh complaint of their unkindness in the beginning of this chapter, in which he also enlarges on his desolate condition: His brethren were put far from him, his kinsfolk had failed him, and all his familiar friends had forgotten him; his servants counted him a stranger, and he became an alien in their sight; his breath became strange to his wife, young children despised him, all his inward friends abhorred him, and they whom he loved were turned against him; his bones cleaved to his skin, and he only escaped with the skin of his teeth; he now saw himself stripped of all his property, and his *hope was removed like a tree*; yet in the midst of all, he had such a solid ground of comfort arising from his strong and stedfast faith in a living Redeemer, that he wishes the profession of that faith was written: *Oh, says he, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever, to wit, I know that my Redeemer liveth, &c.* This profession of his faith in a living Redeemer justly intitles him to the good report, that *cloud of witnesses* had, who died in the faith of a promised Messiah; and removes the groundless jealousies and unjust censures of these his friends, which they

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they took up and formed from his afflicted state and condition : But it is to be observed, that whatever God takes away from his people, he never takes away Jesus Christ ; what he gives by an act of his grace, he will never remove by an act of his power. And thus I am brought to the subject of my discourse, in which we have,

First, Job's confession of faith in a living Redeemer, together with his assurance of interest in him ; an ancient translation reads the words, *I am sure that my Redeemer liveth*. To have an interest in this Redeemer, is an unspeakable privilege ; and to be assured of it, is a peculiar comfort : True faith is of the same nature in all believers, but not of the same degree ; there being many believers who have true faith in, and love to Christ, that cannot say, they are sure of an interest in him ; for in some faith is strong, in others weak, and yet in both true.

Secondly, The descriptive character of this Redeemer, he is a *living* one ; he then existed in Job's days as the second person in the glorious *Trinity* ; and was set up from everlasting in the council and covenant of grace as the head of the church ; and sustained all the titles of glory which belong to his office as Mediator before the world began ; he is the great *I am*, the
Alpha

Of Mrs. MARY BEVOIS, A 8

Alpha and Omega, the beginning and the ending.

Thirdly, Job professes his faith in the coming of Christ, and in his standing on the earth in the latter day. The word day is here added by way of supplement, which interpreters, who have criticised on the words, judge, is naturally to be understood in them. This may refer either,

1. *To the first coming of Christ to accomplish our Redemption, who once in the end of the world appeared to put away sin by the sacrifice of himself^k; and who, in the days of his flesh, offered up prayers and supplications with strong crying and tears; and though he was a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; which is a glorious confirmation of Job's faith, and is an evidence, that the same spirit was then in the Church that now is.*
Or,

2. *This may refer to the second coming of Christ to raise the dead; who never can be raised 'till he comes who has the keys of hell and death; but, when he shall descend from heaven, the dead in Christ shall rise first^l,*

ⁱ See Prov. viii. 22, 23. Col. i. 17, 18. Rev. i. 8.
^k Heb. ix. 26. and v. 7, 8, 9. ^l 1 Thess. iv. 16. John v. 28.

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and all that are in their graves shall hear his voice, and feel his power. Job was no unbeliever in the doctrine of the resurrection, his faith was strong in it; I know, says he, ^m though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, tho' my reins be consumed within me. Or else,

3. This may refer to the last judgment; which Job takes notice of in the latter part of this chapter, ⁿ that ye may know there is a judgment. Christ is to judge the quick and dead; for the Father judgeth no man, but hath committed all judgment to the son^o; in which the hidden works of darkness will be brought to light, and every thing that is now hid will be revealed; and which is said to be eternal, because a sentence of eternal condemnation will be pronounced on wicked men and devils.

The words thus opened afford this plain doctrinal proposition: That a well grounded assurance of an interest in a living Redeemer, is a support to a believer under all the difficulties and afflictions of life, and yields him comfort in the view of death and the last judgment. In the prosecution of this doctrine, I shall observe the following method:

^m Job xix. 26, 27.

ⁿ ver. 29.

^o John v. 22.

I. I shall more particularly enquire who this living Redeemer is, and how he stands described in the Church of God.

II. Shew who are the subjects of the Redemption he has procured, and the necessity of it.

III. Give some account of the nature and kind of Redemption, obtained by him for his people.

IV. Observe the consequences or fruits of this Redemption, or what is given to them through it, or on the account of it.

V. Discover the cause and grounds of interest in, and relation to Christ, as a living Redeemer. And,

VI. Shew what sort of knowledge all believers more or less have of an interest in Christ, as such.

I. It will be proper to enquire more particularly who this living Redeemer is, and how he stands described in the Church of God. And, it will be proper to enquire

1. There is no doubt to be made, that the Lord Jesus Christ is particularly intended; the first discovery and revelation of whom was made to our first parents soon after the fall, under the character of the

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Seed of the Woman; which was done at a very seasonable juncture: Sin had now entered into the world by their fall; and Satan had laid the foundation of the kingdom of darkness, extended his empire, and obtained a dominion over all the world. *Adam* and *Eve* being stripp'd of their glory, the Crown being fallen from their heads, were filled with fear and shame; sin had made a separation between God and them; and the presence of him, which was before their chiefest felicity, was now become their dread and misery; hence they hid themselves from the presence of the Lord amidst the trees of the garden; for there is a contrariety between sin and the holiness of God's nature, which makes his presence to the sinner a consuming fire. Our first parents now, indeed, knew evil as well as good; but it was that of sin and a guilty conscience, for which there is no relief but by the sprinkling of the blood of a living Redeemer. It is further to be observed, that it was not man that sought after God; but God first sought after man, saying, *Adam, where art thou?* And it is still true, that God comes down by his Spirit on a sinner's heart, in a way of grace, before he turns to God in a way of obedience. After

Gen. iii. 9.

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Adam

of Mrs. MARY BEVOIS. A CH

Adam had made his defence, and excused his transgression, as being deceived by the woman, and she by the serpent, God revealed the glorious mystery of a Redeemer, as an act of sovereign grace and love, which no doubt, was then a mystery to the Angels themselves; pronounced a curse upon the serpent, and declared, that *the seed of the woman*, he had deceived, should *bruise his head*, and take away his power; so that he should not hurt, nor destroy any of the members of his mystical body; and accordingly *through death*, he has destroyed him that had the power of death, that is, the devil^a.

2. The Redeemer was made known to Abraham under the character of his seed: The promise made to Abraham^b, *in thy seed shall all the nations of the earth be blessed*, the Apostle calls^c preaching the gospel to him; which promise has had a glorious accomplishment under the present dispensation: Our Redeemer giving a commission to his Apostles and ministers to *preach the gospel to every creature*, How beautiful on the mountains have the feet of those that bring the good tidings of life and salvation, by a living Redeemer, been! How has the gospel run, and been glorified! Sinners have

^a Heb. ii. 14.

^b Gen. xxii. 18.

^c Gal. iii. 8.

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been turned from darkness to light, and from the power of *satan* to God, by the preaching of Christ and him crucified. The gospel has made its way into the heart and conscience, of the sinner, under the quickening influences of efficacious grace, and is become the power of God unto salvation, and the savour of life unto life, to every one that believes[†]. The Jews being left to the hardness of their hearts, judged themselves unworthy of everlasting life by rejecting the gospel; when the Gentiles, as an effect of electing love, glorified the word of the Lord, and as many as were ordained to eternal life believed[‡].

3. The living Redeemer was made known to the Church of old under the character of an *Angel*: Angels are great in power and might; they are the ministers of God, that execute his will in the world; and are all ministering spirits sent forth to minister for them, who are the heirs of salvation^{*}. These intellectual flames are invisible to us; wherefore on some special occasions, have put on a human shape and form when they have appeared to men, as they did to the fathers of old; who knew, and were able to distinguish the living Redeemer under

[†] Mark xvi 15. Isa. lii. 7. Acts xxvi. 18. Rom. i. 16.
[‡] Cor. ii. 16. ^{*} Acts xiii. 46, 48. ^x Heb. i. 14.

this character of an Angel, from all created ones. *Abraham* stood before him when the Angels went to *Sodom*, and acknowledged him to be *the judge of all the earth*: This is the Angel *Jacob* wrestled with and prevailed, and who was no other than the mighty God; in whose name he blessed *Joseph* and his sons, saying, *God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads, and let my name be named on them.* This is the Angel of the Lord that appeared to *Moses* in the bush, and declared himself to be *the Lord God of his fathers*; and is the same that led, guided and delivered the Church in the wilderness, who *in all their afflictions was afflicted*; and being *the Angel of God's presence*, or face, *saved them; in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old*; to which, I apprehend, an allusion is made, where it is said, *who is this that cometh up from the wilderness, leaning upon her beloved?*

4. The living Redeemer has been made known to the Church under the character of the *Son of God*: There are several names

^y See Gen. xviii. 22, 25. and xxxii. 24, 28. and xlviii. 15, 16. Exod. iii. 2, 6. Isa. lxiii. 9. ^z Cant. viii. 5.

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given to him which regard his office, such as *Jesus*, which signifies a Saviour, and *Christ*, the anointed; but, when he is spoken of as the son of God, I apprehend, it is expressive of his proper deity, and personality; thus the enemies of Christ are exhorted, ^a *to kiss the son*, submit themselves to his sovereign will and power, *lest he be angry, and they perish from the way; but blessed are all they that trust in him*, not as a creature but as God; for a creature is not an object of faith and trust; *cursed is the man that trusteth in man*^b; but he that trusts in a living Redeemer, the son of God, who is God, shall never be ashamed. This is he, who is *the brightness of his Father's glory*, and *the express image of his person*^c, in whom *the fullness of the Godhead dwells bodily*; the glory of which the disciples beheld shining through his humanity, who said, ^d *we beheld his glory, the glory as of the only begotten of the Father*. He was the object of *Peter's* faith, when he said, ^e *Thou art the son of the living God*; upon which profession of his faith, our Lord pronounced him blessed, saying, *Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father*

^a Ps. ii. 12. ^b Jer. xvii. 5. ^c Heb. i. 3. Col. ii. 9.
^d John i. 14. ^e Matt. xvi. 16, 17, 18.

which

which is in heaven. Christ being the Son of God, was a proper foundation for the Church to be built upon, of which he is the Saviour and Redeemer; for as such *the gates of hell cannot prevail against it*: Christ is not a son by creation, but is the only begotten Son, and distinguished from all creatures^f; *to which of the Angels said he at any time, Thou art my son, this day have I begotten thee?* And though he makes his angels spirits, and his ministers a flame of fire; yet, it is only to the Son he saith, *Thy throne, O God, is for ever and ever.* This is he, who could not be held by death, and being raised from the dead, is^g *declared to be the son of God with power.* But I proceed,

II. To consider the subjects of the redemption, which Christ, the seed of the woman, the seed of *Abraham*, the angel of the covenant, the Son of God, and who is the living Redeemer, has obtained; and these are,

1. God's covenant people; who are properly the seed of Christ. The covenant of grace is a covenant which God has made with Christ, on the behalf of his elect; of which he is the Surety and Mediator: *I have*

^f Heb. i. 5, 7, 8. ^g Acts ii. 24. Rom. i. 4.

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made a covenant with my chosen, says Jehovah^h, I have sworn to David my servant. The plan and form of this covenant is expressed in the account we have of God's choice and call of Christ, to his office and work of redemption; and he said unto me, Thou art my servant, O Israel, in whom I will be glorified: Upon which call the Redeemer seems to complain, that he had labour'd in vain, and spent his strength for nought, if the expence of his blood was to be only for the redemption of a remnant in Israel: However, he makes no objection to the call it self, supposing this should be the case; but freely acquiesces in the will of God, and, as a servant, submits unto him, saying, Surely my judgment is with the Lord, and my work with my God. The answer returned him, humbly submitting to his father's will, is, That the purchase of his blood should not be limited to the elect among the Jews; but should be extended to his chosen people among the Gentiles also: Wherefore he said, It is a light thing, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; and therefore, that his glory might shine throughout the world, he promises to give him for a light to the Gentilesⁱ, that he might be his

^h Ps. lxxxix. 3.

ⁱ Is. xlix. 3, 4, 6.

salvation unto the ends of the earth. This covenant has no conditions in it to be performed by us; but is founded on that obedience of Christ, who said, ^k *Lo, I come to do thy will, O my God;* and to whom God promised, on account of making his soul an offering for sin, that he should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand.

This covenant contains in it all the blessings of grace here, and glory hereafter; and all the promises that contain these blessings are made to, and center in a living Redeemer: *My mercy I will keep for him for evermore, and my covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of heaven^m.* The order and perpetuity of this covenant are an unshaken ground of comfort to all believers; who may say, as David did, ⁿ *although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow.* Moreover, as Christ is the Lamb slain from the foundation of the world, in the purpose of God, and promise of the covenant; so the saints in all ages

^k Ps. xl. 7, 8.

^m Psal. lxxxix. 28, 29.

^l Isa. liii. 10, 11.

ⁿ 2 Sam. xiii. 5.

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Have had this blessing exhibited to them; though in the former dispensation, it was held forth to their faith, under divers types and forms of instituted worship.

2. The subjects of this redemption are such, who were given to Christ in order to be saved by him; when God gave his people to Christ, he put them into safe hands; for he is able to save them to the uttermost: He did not give them to him on the precarious foundation of their mutable will or obedience; that those of them, who were willing to follow and obey him, should be saved by him, and the rest be neglected and perish for their disobedience: No, Christ says, *"That this was the Father's will that sent him, that of all which he had given him he should lose nothing, but should raise it up again at the last day; all whom he will make willing in the day of his power",* so that they shall come to him; and such that come to him, he will in no wise cast out: God has given him power over all flesh, that he should give eternal life to as many as are given him^o; and he himself assures us, that those the Father had given him he had kept, and none of them were lost^p; and having been faithful to him that appointed him

^o John vi. 39.

^q John xvii. 2.

^p Psal. cx. 3. John vi. 37.

^r Jer. 12.

to take the care of them, he will say at the last day, *'Behold, I and the children which God hath given me.'*

3. The subjects of this Redemption are some of all nations, ranks and degrees of men. The Apostle Peter tells the Jews, that the promise was to them, and to their children, and to all that are afar off; even as many as the Lord our God shall call. The gospel is under no limitation; for there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him[†]: There is no respect to persons with God, whether they be Jews or Greeks, Barbarians, Scythians, bond or free; the living Redeemer is the alone Saviour of them all,[‡] and dwells in all their hearts by faith; who all unite in singing his praise, saying, ** Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

4. The subjects of this Redemption are some of the chiefest of sinners. Christ for the glorifying of his own, and his Father's grace, gave his life a ransom for such as these; that he might redeem them from all

[†] Heb. ii. 13.

[‡] Acts ii. 39.

[§] Rom. x. 12.

[¶] Col. iii. 11.

Eph. iii. 17.

^{*} Rev. v. 9.

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iniquity, and purify to himself a peculiar people zealous of good works ^v; so that where *sin abounded, grace has much more abounded.* The city of Corinth was famous for the aboundings of divers iniquities in it, and yet God had *much people* there; and when the Apostle, writing to a church in that place, gives in a catalogue of the grossest enormities, and of the greatest sinners, he tells them, *"such were some of you."* Our Lord Jesus Christ was truly a *friend of publicans and sinners*; for the sake of these came he into the world, to redeem them by his blood; wherefore *this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners* ^a, says the Apostle Paul, of whom I am chief. This brings me to consider the necessity of this Redemption, which will sufficiently appear from the state and condition of these persons who are redeemed by Christ.

(1.) Man was lost in the fall; he went astray from God, and all his posterity tread in the same path, as they come into the world. The law of righteousness, and the precepts of it, are God's way, from which all mankind has departed; *there is none righteous, no not one*, that is, that is

^a Tit. ii. 14. Rom. v. 20. ^b 1 Cor. vi. 9, 10, 11.

^c 1 Tim. i. 15.

legally, or in the eye of the law so; *They are all gone out of the way, they are altogether become unprofitable^b; and this is the case of God's elect as well as others, who^c all like sheep have gone astray; and therefore it was necessary that God should lay on Christ the iniquity of them all, and that he should come to seek, and to save that which was lost^d.*

(2.) These same persons were *dead in trespasses and sins*; so that neither men, nor angels could restore them to life again: Therefore it was necessary that Christ should come, that they might have life, and have it more abundantly^e; and a wonderful instance of grace it is, that such who were *dead in sins, and in the uncircumcision of their flesh*, should be quickened together with him, and have all trespasses forgiven them^f.

(3.) They were also under the condemnatory sentence, and curse of the law, which finds and pronounces every man guilty before God, and threatens with nothing less than death and destruction; now *it is a fearful thing to fall into the hands of justice^g, for the judgment of God is according to truth*. The law righteously con-

^b Rom. iii. 10, 11, 12. ^c Isa. liii. 6. ^d Luke xix. 10.
^e John x. 10. ^f Col. ii. 13. ^g Heb. x. 31. Rom. ii. 2.

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dems the sinner, because he is guilty of the violation of it: This being the case of the chosen of God, it was necessary that Christ should come and redeem them from the curse of the law, by being himself made a curse^b for them.

(4.) The necessity of Redemption will further appear, when it is considered, That there was no help for them, either in themselves or others: None in themselves, being in an helpless and miserable condition, children of wrath by nature even as others^c; nor none in any other, none can by any means redeem his brother, or give to God a ransom for him^d: No, Israel has destroyed himself, in Christ alone is his help found^e; and an instance of boundless grace it is, that when we were yet without strength, in due time Christ should die for the ungodly^f; which strengthless state of ours shews how necessary it was, that the mighty Jesus should do this for us; who looked, and there was none to help, and wondered, that there was none to uphold; therefore his own arm brought salvation to him, and his fury that upheld him^g.

^b Gal. iii. 13.

^c Rom. xiii. 9.

^d Eph. ii. 3.

^e Psa. xlix. 7.

^f Rom. v. 6.

^g Isa. lxiii. 5.

III. I proceed to give some account of the nature of this Redemption, which Christ has obtained for his People. And,

1. This is a Redemption of right: Our living Redeemer has not only a covenant-right to the Redemption of his Church, as the mediator and surety of it, but has also a natural right to it as the near kinsman of his people. The right of Redemption of inheritances belonged to the next of kin, by an appointment of God, and a statute in *Israel*. The subjects of Redemption are the Lord's portion and inheritance, his children by adopting, as well as by regenerating grace; which relation the fall did not dissolve, though it defaced the image of God in them; and as such Christ redeemed them according to the prophecy of *Caiaphas*, *that Jesus should die for that nation, and not for that nation only; but that also he should gather together in one, the children of God that were scattered abroad*: This he had a right to do, being *the first born among many brethren*, which relation he is not ashamed to own; seeing *he that sanctifieth, and they that are sanctified, are all of one, of the same nature, and of the same body; he is the head, and they are the*

° John xi. 51, 52.

members

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members nearly related, and near akin to each other; *forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil*^p.

2. This is a Redemption both by price and by power, which are both necessary to our deliverance; our souls and bodies are *bought with a price*, and therefore should glorify God with them both, seeing they are *not our own*, but his: What this price is, and what it is not, the scriptures^q tell us. It is not *silver and gold*, which the *Jews* used in the Redemption of the first born; no, these are *corruptible things*, and no corruptible thing or things can be the price of our Redemption: No part of our obedience can be accounted for it, no branch of it being perfect in this life; and could we do all the law required, it could be no part of the price of Redemption, because we do no more than what is our duty to do. The value received by the hands of justice, as the price of Redemption, is the voluntary death and sacrifice of Christ, *the precious blood of him, as a lamb, without spot and blemish*; hence says the Apostle to the elders of the church at *Ephesus*^r, *Take*

^p Heb. ii. 11, 14. ^q 1 Pet. i. 18, 19. ^r Acts xx. 28.

heed unto your selves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Moreover, this Redemption is by power, as well as by price; our living Redeemer has not only paid our debts, and purchased our persons, but has destroyed our enemies; who is this, says the Prophet^t, or the Church, that cometh from Edom, with died garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save; who had an infinite, irresistible and invincible power, to tread down all the enemies of his Church and people. When the day of vengeance was in his heart, and the year of his redeemed was come, he died his garments in the blood of his, and their enemies, and made an entire conquest over all the powers of darkness; for he spoiled principalities and powers, triumphing over them on his cross. God has set him as king upon his holy hill of Zion^u, and has put all the power and government of heaven and earth into his hands; who, by the power of his might, destroys our enemies without us, as satan, the world, death, hell, and the grave; and, by the power of his grace,

^t Isa. lxiii. 1, 4.

^t Col. i. 13.

^u Psal. lxxviii.

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subdues those within us, and *must*, and will reign 'till all his, and our enemies are put under his feet ^w; so that all the opposition that can be made by the *heights* of power, and *depths* of policy, against the kingdom, and interest of a living Redeemer, must prove ineffectual; for *his enemies he will cloath with shame, but upon himself shall his crown flourish* ^x.

3. This is a Redemption, that is effectual to all the ends and purposes, for which God designed it; namely, the glory of all his perfections, and the compleat and sure salvation of his people. The glory of God was the ultimate end and design of it, *thou art my servant, O Israel, in whom I will be glorified* ^y; and the finishing of this work was the blessed accomplishment of this design, *I have glorified thee on earth, says Christ* ^z, *I have finished the work thou gavest me to do*; and it is the great privilege, and peculiar comfort of the people of God, that he has inseparably connected his own glory with their salvation, which must stand and fall together; but this we may be assured of, God will never part with his glory, *My glory, says he, I will not give to another, nor my praise to graven images* :

^w 1 Cor. xv. 25.

^x Psal. cxxxii. 18.

^y Isa. xlix. 3.

^z John xvii. 4.

^a Isa. xlii. 8.

All

All God's perfections are infinitely glorious in themselves, and God neither will, nor can, lose the glory of that which they are concerned in. The law is a transcript, or copy, of the nature and perfections of God, who will never part with his glory in it; wherefore, though man has *sinned and come short of it*, in disobeying the preceptive part of the law, yet God has secured his own glory in the penalty of it. The scriptures do abundantly testify the harmony of the divine perfections in our Redemption. The result of God's counsel can never be frustrated; his *counsel shall stand*, and he will *do all his pleasure*^b: He who has *made us accepted in the beloved*, has also made us *to the praise of the glory of his grace*^c; and the whole glory of our salvation is to be given to it, and the riches of it; and to him, who is *entered in once into the holy place, having obtained eternal Redemption for us*^d.

4. This is a Redemption God is well pleased with, the ransom price he has accepted of, fully securing the rights of his justice. There were neither purity, perfection, nor value, wanting in the obedience of Christ, to render it acceptable with God; for by it he has fulfilled all righteousness. When he arose out of his watry

^b Isa. xlv. 10.

^c Eph. i. 6.

^d Heb. ix. 12.

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grave, at his baptism, which was an emblem and figure of his sufferings and death, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, *this is my beloved Son, in whom I am well pleased*^e; which shews how acceptable Christ is to his Father, both in his person, as he is his Son; and in his office, as he is a Saviour. The Apostles^f were eye-witnesses of his majesty, when this voice was repeated, coming from the excellent glory, being with him in the holy mount; which at once removes all insinuations of the gospel's being a devised fable, and should conciliate our minds to God's way of saving sinners; for he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation*^g. It is not the least part of the corruption and wickedness of man, that what is so well pleasing, and acceptable to God, should be so displeasing and offensive to him; but the reason is, such see no form, nor comeliness, nor beauty in Christ, that they should desire him^h; but he is a stone of stumbling, and a rock of offence unto them.

^e Matt. iii. 16, 17.

^f 2 Cor. vi. 2.

^g 2 Pet. i. 16, 17, 18.

^h Isa. liii. 2. 1 Pet. ii. 8.

IV. I come now to consider the gracious fruits, which are given forth through, and on the account of this Redemption. Which are,

1. The sinner's full and free justification, as expressed by the Apostle, when he says, *Being justified freely by his grace, through the Redemption that is in Christ Jesus.* The eternal free love, and grace of God, is the impulsive cause of our justification; the whole obedience and righteousness of Christ is the alone matter of it, or that, for the sake of which, we are justified. Justification by *the righteousness of God*, without the works of the law, moral or ceremonial, done by us, is *witnessed to by the law and prophets*^k. The righteousness by which we are justified, is the free gift of God; is not inherent in us, but imputed to us by an act of God's grace; *Blessed is the man, unto whom God imputeth righteousness without works*^l: In this righteousness imputed, all the saints, from the foundation of the world, stood justified before God; as Christ is, so he ever was, and will be, *the Lord our righteousness*. Our justification is prior to our knowledge of it, and faith in it; faith is not the cause, but the effect of it,

ⁱ Rom. iii. 24.

^k Verse 21.

^l Chap. iv. 6.

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by which we apprehend it in Christ, take in the joy and comfort of it into our own souls, and look forward through it into glory; *being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God^m.* The Lord distinguishes the subjects of Redemption by giving them faith; the proper work, and use of which, in the business of justification, is to believe in Christ, and trust in his righteousness for it before God. It is the nature and excellency of true faith, to be conversant with a Redeemer's righteousness, in which it sees such glory, perfection, strength and beauty, that its own is esteemed but *dross and dung*; which appears in the eye of faith, what it really is, even *filthy rags*. Faith sees that the righteousness of Christ, and that only, can justify before God; and therefore the believer desires to be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faithⁿ.

2. Another fruit of this Redemption, and which is given through it, is the full and free pardon of sin. It is one thing to

^m Rom. v. 1, 2.

ⁿ Phil. iii. 9.

be sinners, and another thing to see our selves to be so; when the sinners conscience is awakened, and he cries out, *What shall I do to be saved?* Nothing can be more desirable to him, than a sight of Christ, and a discovery of pardon; or for Christ to say to such an one, *Son, be of good cheer, thy sins be forgiven thee*°. Now there is no pardon, but through the blood of the living Redeemer; as there was no typical remission without shedding of blood under the law, so there is no real remission without the shedding of the blood of Jesus; whose blood was shed for many, for the remission of sins^p: Every believing sinner receives the pardon of his sins through a satisfaction given by Christ to the law, and justice of God; all the saints from the foundation of the world, received the forgiveness of their sins on the credit of his blood, who is said^q to be *the lamb slain* from that time; for him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God^r. Pardon of sin is of the same date with justification; when God imputed righteousness, he did not impute sin; when we were

° Matt. ix. 2.

^q Rev. xiii. 8.

^p Chap. xxvi. 28.

^r Rom. iii. 25.

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made the righteousness of God in Christ, he was made sin for us by imputation^f; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. The reception of pardon is by faith, and is no where to be had, but in a living Redeemer; in whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace^g. The scriptures do abundantly testify, that whosoever believes in him, shall receive remission of sins^h. This is a blessing of grace in our Redeemer's hands, and which is in his power to give to whomsoever he pleases; for him hath God exalted with his right hand, to be a prince and a saviour, for to give repentance unto Israel, and forgiveness of sinsⁱ. And, as we have need of fresh manifestations of it, whilst we are in this life, we pray for them, as the children of God have done before us; for, though justification and pardon, are two immutable acts of God's grace towards us in Christ; yet God is pleased to repeat the manifestations of them to his people in this militant state, as they stand in need of them; and that to the glory of the Redeemer's grace, and their exceeding joy and comfort.

^f 2 Cor. v. 19, 21.

^h Acts x. 43.

ⁱ Eph. i. 7.

^g Chap. v. 31.

3. Peace with God, and reconciliation to him, is also a fruit of this Redemption, and what is given forth through it. To make our peace with God, and reconcile us to him, is properly the work which was put into the hands of the great Mediator; and which could never be done, without making an *end of sin, and reconciliation for iniquity, and bringing in an everlasting righteousness* ^x; a righteousness sin cannot destroy, and which shall last forever. The design of Christ's coming into the world, was not only, that *glory* might be given to God in the highest, but also, that *peace* might be obtained on earth, and good-will shewn towards men ^y: Peace is frequently said ^z to be from God the Father, and our Lord Jesus Christ. It is from God the Father, as his love is the first moving cause of it; and from Jesus Christ, as the procuring cause of it. It discovers great ignorance in any man, either to believe, or teach, that it is in the power of any creature to make their peace with God; when infinite wisdom saw it could be obtained no other way, than at the expence of the blood of Christ. Father, says Christ ^a, *if it be possible, let this cup pass from me*; but it was not possible,

^x Dan. ix. 24.

^y Luke ii. 14.

^z Rom. i. 7. ¹ Cor. i. 3, &c. ^a Matt. xxvi. 42.

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that peace could be made without his drinking of it, and therefore he *made peace through the blood of his cross*; and so *reconciled all things to himself*^b. How often do men fail of making peace with their fellow-creatures? The means and mediators they make use of cannot procure it; and yet many imagine it easy to make their peace with God; when this is not to be done, but by reconciling men to the law and justice of God; and which is impossible for any creature to do. Christ was only equal to this work, being *the mighty God*; and having done it, is justly stiled *the prince of peace*^c, and ought to have the glory of it.

4. Sanctifying, and regenerating grace; is another fruit that springs from, and is given through this Redemption. There is a *sanctification* in this Redemption it self, which Christ is of God, made unto us^d by imputation; and there is a sanctification inherent in us, which is the effect of it, and given through it. As Christ laid down his life for his *sheep, Gentiles*, as well as *Jews*, whereby he redeemed them; so he assures us, they *shall bear his voice*^e, which is one part of their sanctification. Regeneration

^b Col. i. 20.

^c Isa. ix. 6.

^d I Cor. i. 30.

^e John x. 15, 16.

is an act of the spirit of God, we are *born of him*; in which the sinner is as passive, as the infant in its natural generation and birth: In this work the new creature is formed, which is the image of Christ; and every grace of the spirit is implanted, which is *the good work begun*, that will be *performed until the day of Christ*^f. Sanctification is not the cause of, but our meetness for the enjoyment of God, both here and hereafter; the objects of God's love are *chosen through it unto salvation*^g; it is one of the blessings of grace, which is given to us through a living Redeemer, and does not depend on any work, or act of righteousness of ours to procure and obtain it; for it is *not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour*^h.

5. Access to God, is another fruit and effect of this Redemption. God out of Christ is inaccessible; as he is a *consuming fire*, his presence is terrible. The *Israelites* could not approach him but by a mediator; there was no access to him by the law; it was

^f Phil. i. 6.

^h Tit. iii. 5, 6.

^g 2 Thess. ii. 13.

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immediate death to touch the mount that burned with fire. But, our living Redeemer having reconciled both Jew and Gentile unto God, in one body by the cross, they both thro' him have an access, by one spirit, unto the Fatherⁱ; and since our high Priest is passed into the heavens, the way into the holiest of all is unvailed, through the blood of Jesus; which gives us encouragement to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^k.

61. Perseverance in grace, is another fruit and consequence of this Redemption. Such who are begotten again to a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens, are kept by the power of God through faith unto salvation^l. They are not of that number that draw back to perdition; but of them that believe to the saving of the soul^m. The Apostle concludes, from the death, resurrection, and intercession of Christ, that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, should separate them from the love of Christ; seeing in all these

ⁱ Eph. iii. 16, 18.

^l 1 Pet. i. 3, 4, 5.

^k Heb. iv. 14, 16.

^m Heb. x. 39.

things

things they were more than conquerors through him that loved them.

7. Eternal life and glory is also what flows from, and is given forth through the Redemption that is in Christ Jesus. Eternal life is the gift of God, and is in his Son Jesus Christ; nor is it ever given to any soul in any other way than by a living Redeemer. *The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.* As sin abounds and reigns by the first Adam, through the fall, in all its destructive consequences, so grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. This being in him, and given through him, to the subjects of Redemption, is as secure to them as his own life is to himself; *because I live, says he, ye shall live also.* This we may be assured of, that the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that we have suffered a while, will make us perfect, stablish, strengthen, and settle us.

V. I hasten to consider the cause and grounds of interest in a living Redeemer. These are no other than the free love and grace of God; as is evident from the in-

ⁿ Rom. viii. 34, 35, 37.
v. 21.

^a John xiv. 19.

^o Rom. vi. 23.

^r 1 Pet. v. 10.

^p Chap.

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stance of *Jacob* and *Esau*. It is a great mistake in any, to suppose that an interest in the Lord Jesus Christ is gotten or obtained by any work or act of ours. No other reason is given why *Jacob* was distinguished from *Esau*, by an interest in a Redeemer, than the free love and grace of God; *for the children not being yet born, neither having done any good or evil, it is written; Jacob have I loved; but Esau have I hated*^c. As God has a sovereign right to dispose of his own grace, it is no unrighteousness in him to be *gracious to whom he will be gracious*; and to *have mercy on whom he will have mercy*^d. If I take it right, Christ's interest in us, and our interest in him, are reciprocal, commence and stand together; as the spouse says, *"My beloved is mine, and I am his"*. Though weak believers may have but a small measure of knowledge of their interest in a Redeemer, he perfectly knows his interest in them; and though they are not able, at all times, to assert their interest in him, he is able to maintain, and will secure his interest in them, against all the united force of earth and hell; and will give them *eternal life*, so that they ** shall never perish*; nor shall any be able to *pluck them out of his*

^c Rom. ix. 11, 13.

^d Ver. 14, 15.

^e Cant. ii. 16.

^{*} John x. 28.

bands.

hands. Our interest in, and relation to Christ, is a covenant one; which contains the whole of man's salvation, and consists of *grace given to us in Christ before the world began*; which the Apostle makes use of to strengthen the hands of *Timothy*, and to encourage him to bear a testimony for Christ and the gospel. *Be not thou therefore ashamed, says he^v, of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* And as we had grace given us in Christ before time, so we have grace given us from him, and through him in time; for *of his fulness we have all received, and grace for grace^z.*

VI. I am now to give you some account of that knowledge which believers have of an interest in a living Redeemer. And,

1. Negatively; It is not the knowledge of the natural man, to whom *the preaching of the cross is foolishness^a*; who can know no more of *the things that are freely given to us of*

^v 2 Tim. i. 8, 9.
and Ch. ii. 11, 12.

^z John i. 16.

^a 1 Cor. i. 18.

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God in Christ, than one man can know the thoughts of another man's heart, until they are revealed; the knowledge such an one can attain unto of Christ and him crucified, is only historical, and not experimental. Some men may have a knowledge of doctrines superior to others, and yet have no part of saving knowledge, which gives assurance of interest in a living Redeemer; for, as the Apostle says^b, *Though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.* These persons oftentimes go far in a profession of religion, make a very fair shew in the flesh, are superior to true believers in gifts and parts, and yet are destitute of the grace of God; as often appears by their apostasy: For tho' they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus; yet being again entangled therein, the latter end is worse with them than the beginning^c. The knowledge of a Redeemer, my text speaks of, is not that faith in the divine revelation which every man is obliged to, to whom it is made; and who ought to give his assent to the whole of it, and every doctrine contained in it, because it is the

^b 1 Cor. xiii. 2.

^c 2 Pet. ii. 20.

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word of God: But then, none should conclude from hence, an Interest in Christ; since many thousands have such a faith, who are entire strangers to a work of grace on their souls. It is every man's duty to search and read the scriptures, and wait upon God in the ministration of his word, where it is faithfully preached; and use all the means God has appointed, for illumination and instruction; who acts freely in the distribution of his grace, without respect to persons; for, *whosoever believeth and is baptized, shall be saved*^a. Wherefore, *Blessed is the man that beareth me, says wisdom, watching daily at my gates, waiting at the posts of my door: For whoso findeth me, findeth life, and shall obtain favour of the Lord.*

2. Positively. A saving knowledge of interest in a living Redeemer, arises from, and is contained in that faith which is implanted in the soul in regeneration; which is precious, and distinct from all other kinds of faith; and is only obtained through the righteousness of God, and our Saviour Jesus Christ. This has its several degrees, the highest of which, is assurance; which is what some of the people of God are blessed with in this life, is desireable to every true believer, and what the Apostle expresses,

^a Mark xvi. 16.

^c Prov. viii. 34, 35.

^f 2 Pet. i. 1.

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when he says, ^a *I know in whom I have believed, &c.* When God sends his Word with power, it produces this effect; for then it comes not in word only, but also in power, and in the Holy Ghost, and in much assurance^b. This distinguished the real disciples of Christ from nominal ones, who fell away; as appears from the words of *Peter Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that thou art that Christ, the Son of the living God*^c.

Likewise, the assurance of an interest in a living Redeemer, flows from the indwelling and witness of the Spirit of God. *The Spirit it self beareth witness with our spirits that we are the children of God*^d; and if children, we may safely conclude, that we are heirs of the eternal inheritance this Spirit is the earnest of: For though there are ebbs and flowings of the Spirit in his operations and influences on the souls of believers yet he never leaves his habitation; but abides for ever in those to whom he is given and them he seals *to the day of redemption*. So that it is not *the spirit*, or wisdom of the world, but *the Spirit which is of God*, by which we know the things that are freely given to us of God^e. None can, with safety

^a 2 Tim. i. 12.

^b 1 Thess. i. 5.

^c John vi. 68, 69.

^d Rom. viii. 16, 17.

^e 1 Cor. ii. 12.

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and assurance, call Christ his Lord, but by the Holy Ghost; for, *If any man have not the Spirit of Christ, he is none of his^m.*

Moreover, assurance of interest in a Redeemer springs from the application of his redemption, through the sprinkling of his blood upon the conscience. How manifest is it from experience, that a poor soul, in the utmost distress and horror, his conscience flaming with guilt, apprehending himself sealed up under eternal wrath and vengeance, justly obnoxious to it, and can obtain no peace by duties or ordinances, but sees death in working for life; when the Spirit of God comes and reveals Christ as a living Redeemer, takes of the things of Christ, and shews them to it, sprinkles the conscience with, and lets it feel the efficacy of a Redeemer's blood; it is immediately set at liberty, and filled with such joy and peace, so that it can draw nigh to God *with a true heart, in full assurance of faith, having its heart sprinkled from an evil conscience, and its body washed with pure waterⁿ?* Now from the whole of what has been said, we may infer,

(1.) That those who have the greatest faith and assurance, are generally exposed to the greatest afflictions. *Many are the*

^m 1 Cor. xii. 3. Rom. viii. 9.

ⁿ Heb. x. 22.

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afflictions of the righteous^a; they are ap-
pointed to pass through many tribulations
into the kingdom. This is evident, not only
from the case of Job, but also from the
cloud of witnesses, who had trial of cruel
mockings and scourgings, bonds and imprison-
ment, &c. of whom the world was not wor-
thy^b.*

*(2.) That such also are men of the most
holy and upright lives and conversations:
The Instance before us is a proof of this.
Hast thou, says God^a, considered my servant
Job, that there is none like him in the earth,
a perfect and an upright man, one that fear-
eth God and escheweth evil. Grace never
leads to licentiousness. Our rejoicing, says
the Apostle^c, is this, the testimony of our
conscience, that in simplicity and godly sincer-
ity, not with fleshly wisdom, but by the grace
of God, we have had our conversation in the
world.*

*(3.) That true faith is invincible: Tho'
Job was distressed, and almost destroyed in
his estate and life, and apprehended him-
self at the brink of the grave, just ready
to die; yet his faith was alive, strong, and
vigorous: Though he was sorely afflicted
in his soul, and scarce knew the meaning*

^a Psal. xxxiv. 19. Acts xiv. 22. ^p Heb. xi. 36, 37, 38.
^b Job. i. 8. ^r 2 Cor. i. 12.

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of the dispensation he was under; yet he could say, *'Though he slay me, yet will I trust in him; he also shall be my salvation.* The reason why faith is so invincible, and is the victory that overcomes the world, is, because it has Christ for its object, whom it uses against all adverse powers whatever: *I can do all things,* says the Apostle, *'through Christ which strengtheneth me.* When believers complain of a body of sin and death, faith spies a deliverance from it in Christ; when satan tempts, faith looks upon him as conquered by Christ; when death and the grave discourage, faith views Christ as the resurrection and the life: Faith with Christ in its eye, and in its hand, makes its way through all opposition; and when it is tried, will be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

It may now be expected, that I should say something concerning the deceased: My short acquaintance with her renders me incapable of giving her proper character. It appears from some hints I have received from a near relation of hers, that after she became a member of a church, and was

Job xiii. 15, 16.

Phil. iv. 13.

1 Pet. i. 5.

settled

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settled in the world, she met with trying providences; through the removal of her husband, and a family thereby left upon her hands; but, providence favouring her industry, she was soon clear of difficulties which distressed her. She was of a generous disposition to her relations, and others, making her own hands, in some measure, executors of what was in her power; expressing her satisfaction, that God would provide for her whilst in this life, and afterwards receive her to glory. In her last illness, she discovered no hesitation about her future state; though she expressed a desire to live, yet with a seeming resignation to the will of God. Her last counsel and advice to her surviving relations, were to forgive all offences, and live in love, and the God of love and peace should be with them.

I shall conclude with addressing my self to the relatives of the deceased; and especially her children. Suffer me to be your remembrancer, and to exhort you to follow the counsel of your deceased parent, and manifest your dutifulness to him that survives: Dying words commonly leave more weight and influence than others, and don't use to be soon and easily forgotten. Spend not all your time about the concerns of this world;

world; for, What advantage would it be to you to gain the world, if your Souls are lost? Labour not altogether for the meat that perisheth, but for that which endureth to everlasting life; that is to say, use the means God has appointed, hear the gospel preached; in which Christ is revealed as the object of faith; and by which men are instructed in the way of God's salvation. Now the Lord give you understanding in all things, and, if it be his will, that faith and assurance of it expressed in the text, in words which deserve to be written in letters of gold, and to be engraven in the rock for ever, *viz. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

F I N I S.

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day upon the rock.



F I N I S